We. The houses in the oldest negri lama were
342 very large. A whole group of perhaps five fami-
178 lies could live in one. The new style houses,
592 without the "cage" inside and the hooded roof,
are easier to keep clean and are better in
general. Most of the houses built today are
166 of the new style. Very few move around in the
kampong, and even fewer move out of or into
the kampong.

There is extremely little if any migration from one community to another here.

484 Traveling is done for only very short dis-
829 tances, and they know nothing about areas
beyond Larantuka.

The kakang has the only telephone here.
● 20 There is no telegraph. There is no mail ser-
vice. There is no postman. The priest has a
battery radio, but he lives in Riangkamië.
Rumor is a very strong thing here, and when the
[727] Japanese were entering the story spread that
[797] they were going to kill all Christians, but not
Mohammedans. Many thought it would be good to
change their religion and wear a songko.

829 They agree that as their children learn
186 about the world at large the position of the
769 local area sinks in importance. But very few
people have much knowledge about the world.
This is really the lowest place I have been in
yet. Most of the people are strongly attached
to their own kampong, and the ancestor cult is
very important in localism.

721 Small wars are still carried on, although
578 large ones as in the old days are forbidden by
423 the Dutch. The traditional ally of Wailolong
609 is Leloba. The traditional enemy of Wailolong
is Riangkamië, and about fifteen years ago they
had a war with Riangkamië. Leloba is now at
war with Waibalun, but Riangkamië is also an
enemy. The wars are always over borders. The
609 guru says that this is because there is not
423 enough land and that this is also why no aliens

484 are afraid to sleep outside, even today. They
152 fear evil spirits (they say setan) of the out-
186 side. This is a real and vivid fear to them.
[776]

Roworeke does not have a telephone, telegraph
●20 or radio. Mail is brought by people who happen to go to Ende, and letters are mailed by the same means. A letter is first sent by the Post Office to the office of the Radja. It may take a long time to get here.

There is a gong used for signaling (it is located near the kapitan's house) on the occasions of the death of a noble, a tax meeting, and the like. News is spread fast by rumor, and the gossip here is uncanny. Everyone in the area knew when the kapitan went with us to Kilimutu.

There are no "local authorities" on the news front. The only people who would approach this are the two police. News bulletins from the Information Service are practically never delivered here. Such things simply do not get this far. There are no traders who give news.

443 There are markets and there is a market system. The district markets are located at:

1.	Kilometer 14.	An empty place, merely.	(Friday)
2.	Kilometer 24.	The same thing.	(Saturday)
3.	Kilometer 33.	In Lio	(Monday)
4.	Kilometer 52.	In Lio.	(Tuesday)
5.	Kilometer 66.	Wolowaru. Lio.	(Wednesday?)

Thus there is a circuit, and the Ende traders (papalele) go by truck, day by day, up to the mountains and then down to the start and then over again. Sunday is evidently out (Christian influence, evidently). These traders make little
[563] money as they are mere tools of the Chinese who
[426] lend to them at high rates or merely pay them salaries, or let them buy and sell on a commission basis.

We.

648 controleur around 1931, when the radja also was an unfit person.

167 I was surprised when he said that just about all the young men here would like to leave and see the world. But they have almost no chance. If they did have such an opportunity, there would be a great exodus here.

721 The only great fear in the old days was war-
152 fare, and this is an intermittent danger today also. Thus, Leloba was at war with Waibalun last month, and it is feared even to walk near there. He admits that there was some fear of bad spirits formerly, but this was relatively not so bad. Still, my guess is that there are few people who are brave enough to go and sleep in other places.

●20 The kakang has a telephone in his office. The only telegraph here is in Larantuka. There is no postal service. Letters must be gotten at the Larantuka Post Office. There is no radio here, and hardly anyone has ever heard one.

The mandur of the kakang transmits important orders from the administration. Rumor is very important as a means of communication, but there is practically no other means here.

The few who receive or read the mission newspaper are asked about what is in the paper. Bulletins are never posted. They see them only in Larantuka town.

443 There are a few women who come here to buy
438 and sell some items. The small market at Okka crossroad on the beach is held once a week, on Tuesday, in the afternoon and until Wednesday. There used to be another market on the beach at Delang.

However, there is no market system here. Roy says they simply have too little surplus to sell, and nearly nothing to buy with. In Adonara, which is richer, there is a regular pasaring system.

Wa

536 the rites of the agricultural cycle, etc., are highly dramatic). Weaving is probably the
286 most active art.

There are three kinds of dancing.

The hard work in this area is done from Janu-
221 ary to March. This is the growing season. They
784 work hard and steadily in the gardens and are tired at night and have to sleep early. Also, there is a taboo on making noise during this time. It is the time of "work and quiet." This links with beliefs about rice, corn, etc. souls, which must be handled carefully. But then, in July, August, September comes the big time for feasts, dancing, singing, especially at the time of full moon. Then they have lots of fun. After that the quiet time starts again after a tapering off.

They know just about nothing about foreign
●20 sports, etc. My theory is that the lack of movies is the main reason for this. There are also no books, magazines or papers. There is no way of finding out about such things. There
533 is plenty of riddling and song games, like
538 pantun. This is done especially in forms which are sung. The same holds for stories. They are told especially by singing. The stories are sung during the great thanksgiving feasts that come perhaps once every nine or ten years. One story may last a month. Every incident in a past period will be told, with all persons indicated by name, their relationships with other people involved, and everything that happened in every kampong, etc. These are evidently true epics on a small-distance scale. These are "local epics." Such a tale may tell everything that happened over a period of twenty generations. Most tales are told about the ancestors (the sistim again; it permeates everything).

585 I forgot to say that Roy says that marriages
241

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[493] [492] The fact that there are no buses here is a big hindrance. However, the horses help for short runs. The assistant gives the travel 481 178 times on foot in the old days and now. It shows that they walk much faster now than before. The world is speeding up! It used to take a day to walk to Ruteng; now they do it in three hours!

829 In general there is no fear of the outside. 789 In the old days they feared robbery and murder, 609 as outsiders were fair game for such. Magical danger is only encountered in certain places which are well known.

776 There are many kinds of roro, or spirits, 784 e.g., darat (tree), naga (house and kampong), potiwolo (woods). Although the others may be good or evil, the potiwolo are always wicked. They live in woods. For example, they live in the taboo grove on the way to Ruteng. Darat live there too. The potiwolo sneak up and hit their victims. Thus it is dangerous to go into the woods in such an area, and they never enter such a grove alone. The assistant tells that as a boy with his father he was afraid to enter this wooded area. These potiwolo look like men but have goat bodies. They have two arms but only one leg. They either run on all three, or hop along on the one leg. There are other local spirits, and the places where they live are avoided.

20 Formerly no letters were sent in this area at all, and even today, nearly none is written. There is no telephone here and no telegraph. There is a telephone and there are phonograms in Ruteng. There is no radio here. Letters come to Ruteng and stay there until the post office sees a man who happens to be going the right way. Then he passes the word along. A letter may take three months to be received. Even the phonogram I sent was delayed for two

We

20 weeks before the letter from the pastor about it reached the assistant.

[202] There are no regular messengers, but when, formerly, the dalu were sending orders, a messenger with a kris brought the orders. The kris showed that he had the authority of the dalu. Even today a bearer of news of death carries a spear (yesterday one was going about here with a spear). Formerly, if there was a war, a messenger carried a tomato leaf and firewood. The assistant remembers in 1931 seeing the last one of these messengers, when Pau was all ready to go to war against another kampong. The police heard of this and stopped it. It was a border dispute.

[203] There are no markets and no heralds here. News travels by rumor. As yet there are no local "authorities" on the news front. The bulletins from Makassar are posted in the school at Tjantjar.

484 There are no sailors from this village at all, but plenty of the men go out to trade. However, they do not go far away.

829 In regard to interest in news, the local attention is directed to Veol and Rahong events and somewhat to those in Manggarai. Little is known about the rest of Flores or Indonesia, and nothing about the world. The war opened the doors only a crack, which is really inconsiderable. It is evident that this opening did not hit very hard here. And the effects of the Indonesian revolution have hardly hit here either. It is increasing a bit here now, but the tempo is still quite slow. This is simply a very remote place, and this kampong is especially remote. Just imagine those farther off.

In regard to the rest of Indonesia, some of the people know only various place names. Concerning the rest of the world, many, perhaps